

THE  
CHRISTIANS  
ENCOURAGEMENT  
TO  
BELIEVE:

OR A  
S E R M O N

Preached on ROM. 10. 11.

by THOMAS CLELAND, Minister of the  
Gospel at *Chivels-ton* in *Devon*.

Ὁ πικρὸν εἰς τὸν ὕδρ' ἔχει ζῶν ἀάδιον. John 3. 36.

velut quædam magna est arbor, diversa in se habens poma, ex quibus  
recipitur anima plena Deo. *Bern. de ordine vite*, pag. 1122.

L O N D O N,

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## To the Christian Reader.

Faith (the Subject of my ensuing discourse) is necessary and needful, profitable and gainfull, excellent and beautifull. Tis so necessary that a man cannot be a true Christian without it. For what is a true Christian but a living member of Christ our head? How comes he to be a living member of Christ, but by Faith which is the principle of Life? Ignatius in Epist. ad Ephes. ca. 2. 23 α'ρχὴ ζωῆς, as Ignatius styles it. O the necessity of faith! tis so necessary that without it a man can never please God; and no wonder, for the most specious performances of an unbeliever they are but dead works: (as faith without works is dead, so works are dead without faith.) Now dead works cannot please the Living God; O but gain is ordinarily the Loadstone! Therefore know, that faith is not only needfull but gainfull; My Text is a plain demonstration of this; Whosoever believeth on him shall never be ashamed. What greater gain than Eternal Life? But there are many things very gainfull which have no worth or excellency in them at all, but Faith is excellent and beautifull; beautifull not only formally but effectivè, not only formally but effective. Some say of the Chrystal, that it hath such a vertue, that the very touching of it quickens other stones, and gives a lustre and beauty on them. Faith is that heavenly Chrystal that quickens souls, and that casts a beauty and

glory upon them. Tis therefore at no time unseasonable for the Ministers of Jesus Christ to endeavour by preaching and (what if I say so?) by Printing to imprint the faith of Christ Jesus into the hearts of Christians. But happily thou wilt say, What need this waste after so much written already of faith? \* Let

\* Quasi post Homerum Iliada. August. de Trin. lib. 1. cap. 3. C. Utile est plures libros à pluribus fieri stylo diverso, diverso ordine etiam de quæstionibus eisdem, ut ad plurimos res ipsa perveniat, ad alios sic, ad alios autem sic: nam non omnia quæ ab omnibus scribuntur, in omnium manus veniunt.

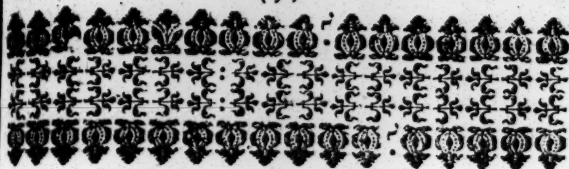
Austin answer, Tis profitable (saith he) that divers books be made by diverse men, on the same subject, in a diverse stile and in a diverse method; that the very same thing may come unto some in one method, to some in another; to some in one stile, to some in another, &c. If any thing herein prove profitable to such as read it, I ask nothing but prayers for my paines, that what I have written for the benefit of others, may be written by the finger of God upon my heart, who am,

Yours to serve you in the Lord,

T C.

Rom.





## ROM. 10. 11.

For the Scripture saith, whosoever believeth on him shall not be ashamed.

**T**He Apostle *Paul* in this chapter treats especially of three things. 1. Concerning a two-fold righteousness, viz. the righteousness of the law, and the righteousness of faith. 2. Concerning the summe of the Gospel. 3. Of the calling of the Gentiles. Now before he comes unto the first of these, he makes way unto it by a preface in the two first verses. The Jews might object, Surely *Paul* thou art one that barest us no good will, nay thou hatest us. Now in the first verse *Paul* clears himself from this suspicion, by testifying his real love and affection towards them. *Brethren my hearts desire and prayer to God for Israel is, that they may be saved.* As if he had said, I pray heartily to God for your salvation, and therefore tis clear that I do not hate you as you do imagine, but I love you dearly. Then in the second verse, *Sua erga eos benevolentia causam procreantem exponit*: he layes down the moving cause of his good will towards them, viz. their zeal, for I bear them record that they have a zeal of God; but withall he tells them that their zeal was not a well grounded zeal, but a blind zeal; for I bear them record that they

Piscator in locum.

*they have a zeal of God, but not according to knowledge.* As if he had said, You have a zeal of God, Brethren, tis true, and the observation of your zeal, was the moving cause of my great affection towards you, but yet give me leave to tel you, that your zeal is but a blind zeal, tis not according to Knowledge; for ver. 3. *They being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.* And so he takes occasion to speak of a twofold righteousness, to wit the righteousness of the law, and the righteousness of faith, in ver. 5, 6. In ver. 9. and so onward, he layes down the summe or breviary of the whole Gospel, *That if thou shalt confesse with thy mouth the Lord Jesus Christ, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved;* which he confirms here in my text, *For the Scripture saith, whosoever believeth on him shall not be ashamed.*

Fides iustifi-  
cans est fiducia  
in Christum  
Mediatorem.

Before I come unto the division of the words, I shall explicate them unto you. *πᾶς ὁ* [All and every one, whether Jew or Gentile, *That believeth on him.*] He doth not say, that believeth that he is, or that believeth him, but that believeth on him; to shew the nature of true faith, which is a trusting in Christ, a relying on Christ. *He that believeth on him shall not be ashamed,* viz. Eternally: that is, he shall not be frustrated of his hope whereby he expects eternal life, but shall undoubtedly obtain life everlasting. Thus I have briefly explained the words.

I come next to the division of them. In the words observe these parts. 1. A general Subject, *whosoever.* 2. An Act, *believeth.* 3. An Object, *on him.* 4. A desireable Priviledg, *shall not be ashamed.*

I shall begin with the subject, which is universal, *πᾶς ὁ* all and every one that believeth; whence observe.

Doct. 1.

That all of what sort soever believing are saved, be they what they will be, what for sex, what for condition, what for nation, whether Jew or Gentile. Rom. 1. 16. *For I am not ashamed of the Gospel of Christ, for tis the power of God unto salvation to every one that believeth, to the Jew first and also*

also to the Greek, John 11. 25. *Whosoever liveth and believeth in me shall never die*; that is eternally: for so the words in the Original may be rendred; though he die temporally, yet not eternally. Thus you see the Doctrine proved by Scripture.

Now before I proceed unto the reasons, I shall first shew you the essentials of true saving faith. There are four things essentially requisite unto true saving faith, 1. Knowledge.

2. Assent. 3. Consent. 4. Recumbency.

1. Knowledge: Though there may be knowledge without faith, yet there can be no true faith without knowledge: 2 Tim. 1. 12. *I know whom I have believed*: None will easily trust a stranger that he knows not.

2. Assent. Though there may be an assent of the understanding unto the word of God

as true, where there is no true saving faith, yet there can be no true saving faith where there is not an assent of the understanding unto the word of God as true. Heb. 11.

13. *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them.*

3. Consent of the Will, as well as assent of the understanding; faith is as well seated in the heart and will, as in the understanding.

Rom. 10. 10. *With the heart man believes*; where is true saving faith, there is the consent of the will to accept and receive Jesus Christ upon those terms that God the Father hath offered him in the Gospel.

4. Recumbency. The soul casts it self upon Christ as the man that casts himself upon the stream to swim; it makes a holy adventure, it clasps about Christ: Recumbency is the *ratis formalis* of saving health: us that by which Divines define faith Saving

Bernard calls saving faith, *fidem oculatam*, quick-sighted faith. Ber. Ser. 2. De tribus Magis; Cognoscite et intuemini quam oculata sit fides, quam lynceos oculos habeat, diligentius considerate, Cognoscit filium Dei &c.

Fides illa quam Scriptura justificantem agnoscit, habet in se actum complicatum voluntatis & intellectus. D. Daven. Quæst. 37. Determ. p. 166.

*Tis essentialis differentia fidei.*

Theophilus Antiochenus sexus illius Ecclesiæ Episcopus, Lib. 1. ad Autolyicum, veræ fidei actum esse ait, *scilicet* *visuæ* *τῷ* *θεῷ*, idq; illustrat similitudinibus Agricola credentis semina sulcis, & illius qui mare trajecturus, credit seipsum navi et gubernatori.

and

and Justifying ( for they say true saving and justifying faith is a recumbency of the heart on Christ for salvation and eternal life ) and difference it from all other faiths ; what is a saving faith in Scripture language ? is it not called a *leaning on Christ* ? Cant. 8. 5. and a *trusting in Christ* ? Eph. 1. 12.

Thus you have seen the essentials of true saving faith. I come next unto the reasons of the point.

1. *Reason*, Because this was the end of Christ his death. John 3. 16. *For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life*

2. *Reason*, It is necessary it should be so, that the Lord might clear and manifest his equity, as being most free from acception of persons ; as *Peter* saith, Acts 10. 34. *Of a truth I perceive that God is no respecter of persons*. God saving every one that believeth, hereby the Lord doth clear and manifest his equity, that he is most free from acception of persons. We have ended the Doctrinal part of the point, the Use and Application followeth.

Use 1.

Is it so, that all of what sort soever believing are saved ? then this is an encouragement unto all poor sinners, such as feel the sting of sin in their souls, to come and to look up unto Christ, and believe on him. It matters not (souls) what you have been, what you are, only believe and you shall be saved. God who required no more at the Israelites hands, but to look up to the brazen Serpent which was a Type of Christ, requires no more from sinners, but to look up unto Jesus Christ, by the eye of faith ; so doing whosoever thou art thou shalt be saved ; and what a sweet encouragement is this ?

Object

But for all this a poor sinner is apt to object, But is there any hope of mercy for me ? Sure this is too good news to be true, I would believe, but I am a great sinner ?

Ans.

Art thou a great sinner ? Why, the greater thy sins are, the greater need of a Saviour ; Art thou a sinner ? Alas ! Wert thou not such an one, what shouldest thou do with a Saviour ? What shouldest thou do with a Christ ? They only which

which were stung with the fierie Serpents, were they which received benefit by looking upon the brazen Serpent: So only sinners are such as shall be the better for Jesus Christ. *This is a true and faithfull saying, and worthy of all acceptation, that Jesus Christ is come into the world to save sinners; 1 Tim. 1. 15.* Which was the the Text, from which *Bilney* the Martyr received much comfort; *O mihi suavissimam Pauli Sententiam!* O how sweet was that sentence of *Paul* to my soul!

I but my sins are of a hainous Nature!

It matters not what thy sins are for the nature of them, how hainous, how horrid soever; only believe, and thou shalt undoubtedly be saved; for the mouth of the Lord hath spoken it, who is truth it self; *Whosoever believeth shall not be ashamed:* That is, he shall not be frustrated of his hope whereby he expects eternal life, but shall undoubtedly obtain life everlasting.

Is it so, that all of what sort soever believing are saved? then here is great matter of comfort unto all true believers.

True indeed, faith a poor soul, here's great matter of comfort unto all such as believe, as have true faith; but alas faith he, I cannot tell whether I have faith or no, I have no faith.

Hast thou no faith? How didst thou come to see it? A blind man cannot see; an unbeliever, he wants the piercing eye of faith; he is a blind man, and therefore sees not what he wants, sees not that he wants faith; none see the want of faith, but those in whom there is the eye of faith.

But sure, if I had faith I should discern it, I should know it.

How sayest thou? If I had faith, I should know it; how doth this follow? Tis as if thou shouldest say, if I had faith, I should have assurance, (for what is assurance but a knowing that a man doth believe?) whereas all true believers have true saving faith,

B

Hac una sententia Deus intus in corde docens sic exhilaravit pectus meum, prius peccatorum conscientia faucium ac pene desperandum, ut mox visus sim mihi nescio quantum intus tranquillitatem sentire. Biln. in Epistola Latina ad Tonsillam quæ habetur in Actis & Mon. Jo. Foxi. Volum. 2. Edit. ult. pa. 266.

Obj. 2.

Anf.

Use. 2

Obj.

Anf.

Obj.

Anf.

Fides salvifica quoad gradum recumbentia convenit omni quidem renato, atque etiam soli & semper; quoad gradum plerophoria omni forti et soli, sed non semper. Dr. Arrowsmith Tact. Sacr. lib. 2. cap. 7. pag. 169.

and

and that always ; but all true believers have not assurance ; and those that have assurance, have it not always. Know then that a man may live the life of faith, and yet not know that he lives it. Doth not the child live in the womb ? yet it doth not know that it lives.

Anf. 2 Know that faith oft lies hid in the heart, and we see it not for want of search ; as the fire lies hid often in the embers and for want of blowing aside the ashes, it is not discernable,

Obj. I am afraid (saith a poor Soul ) I have no true faith because I want inward peace.

Anf. For Answer, know that thou hast no reason to question

Mr. Throgmorton being sick of a Consumption, and coming to Mr. Dod, asked him this question ; What will ye say of him that is going out of the world and can find no comfort ? To whom he answered, What will you say of our Saviour Christ, who when he was going out of the world found no comfort, but cried out *My God my God, why hast thou forsaken me ?* Christ himself wanted comfort ; for he cried out *my God my God, why hast thou forsaken me ?* But he wanted not faith ; for he still called him his Lord and his God. Mr. Sa. *Clerke* in the life of Mr. Dod. pa. 479.

the truth of thy faith for want of inward peace ; for a man may have true faith and yet want inward peace, as is clear from Isa 50. 10. *Who is amongst you that sitteth in darkness and hath no light ? let him trust in the Name of the Lord, and stay himself upon his God.* Whence tis clear, that a man may sit in darkness and have no light ; that is, he may want inward peace, and yet he may trust in the Name of the Lord, and stay himself upon his God ; that is, truly believe. The Apostle saith, *That being Justified by faith we have peace with God ;* But he doth not say that being Justified by faith we have always peace with our selves, in our own consciences. Tis one thing to have peace with God, and another thing to have peace in our own souls ; we have

peace with God as soon as we do believe, but not always peace with our selves, in our own souls : As the Malefactor is at peace with the King as soon as his pardon is passed through the Kings Hand and Seal ; but yet though his peace be procured, he may want peace within ; he may be disquieted and troubled within, because he knows not that his peace is procured.

[ Obj.

Oh but can there be any true faith where there is much doubting, as I find in my self ?

Yes,



Yes, that there may. Mat. 14. 31. *O thou of little faith,* Anf.

*wherefore didst thou doubt?* O thou pettifi-  
 dean, thou small-faith, wherefore didst thou  
 doubt? They are the words of Christ unto  
 sinking Peter, in which he so chides his doubt-  
 ing as yet to acknowledg the truth of his faith, though weak;  
 Peter doubted, yet Peter had a true faith: we may say of  
 doubting as we say of thistles, they are ill  
 weeds, but the ground is good and fat where  
 they grow; so doubting is a thing that resists  
 faith, it is bad in it self, but it is a sign the  
 heart is good where it is.

But my faith is a weak faith; the hand of it so trembles Obj.  
 that it will hardly lay hold upon Christ;

Faith is called *a receiving of Christ*, John 1. 12. *To as* Anf. 1.  
*many as received him, to them he gave priviledge to become the*  
*Sons of God, even to them that believe in his name.* Now a  
 weak-handed faith will receive Christ; a weak hand will re-  
 ceive a Pearl as well as the strong hand of a Giant; a weak-  
 handed faith will as certainly receive Christ the Pearle of  
 Price as a strong faith: pray Note that text, 2 Pet. 1. 1.  
*like precious faith with us.* Like precious (though of different  
 degrees) in regard of 1. the *author*, God. 2. the *object*,  
 Christ. 3. the *essential property of it*, viz, of handfasting  
 Christ, of receiving Christ. 4. the *end*, salvation.

God takes great care of weak Believers: a man having  
 many children, and among the rest a very weakling, doth he  
 cast off this child? doth he cease to be a father to it? No,  
 his bowels, he provides for it, sup-  
 ports it, cherisheth it more then all the rest, till in some  
 measure it be enabled to help it self. Thus God, if thou  
 be weak in faith, will take care of thee, not cast thee off;  
 thou must not therefore be discouraged. Hos. 11. 1. *when*  
*Israel was a child, then I loved him; I taught Ephraim also*  
*to go, taking him by the Arms, &c.*

It follows, *whosoever believeth on him*; hence observe the  
 nature of true faith. Isa. 28. 16. *He that believeth shall not*

Fides potest habere alioquem  
 modum dubitationis, salva  
 fide Dr. Daven. Determ. quest.  
 3. pag. 20.

The liquor of faith is never  
 pure in these vessels of clay  
 without the lees of distrust,  
 faith Bish. Hall, Epist. 6. Dec. 4.  
 pag. 334.

*mak haste*, saith the Prophet. Now tis to be noted, That the Apostle adds these words, *on him*, to the text in *Isa.* of purpose to explain the Prophets meaning, and to shew what kind of believing the Prophet intended : *he believeth on him* ; Whence observe,

Doct.

That to believe the word of God, is not sufficient to salvation, except we believe on Jesus Christ. Were it sufficient to salvation to believe the word of God, then the Devils should be saved, for they believe and tremble : See that text in *Act.* 16. 30, 31. *what* (saith the Jaylor) *must I do to be saved?* Paul and Silas answered him, *believe on the Lord Jesus Christ* : they did not say, Believe what God hath said is true, believe the word of God and thou shalt be saved ; but believe on the Lord Jesus Christ : so *John* 3. 36. *He that believeth on the son hath everlasting life.*

Reason

Because a true saving faith is a setting and a relying upon Christ for salvation and eternal life ; and therefore faith in scripture is called a believing in or on Christ, and his name, *whosoever* *is* *on* *him* *John* 3. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* ; and ver. 18.

Thus much for the Doctrinal part of the point ; the Use and Application follows.

Use 1.

*Si creditis in eum, creditis ei ; non autem continuo qui credit ei, credit in eum ; Nam Dæmones credebant ei, et non credebant in eum ; rursus etiam possumus dicere, Credimus Paulo, sed non credimus in Paulum ; credimus Petro, sed non credimus in Petrum, Aug. in Evang. Joh. tract. 29. ad calcem,*

Use 2.

Is it so, that to believe the word of God will not save us, if we believe not on Christ ? Then this informs us that they are mightily mistaken that think they have true saving faith because they believe God ; that is, because they do assent unto the word of God as true : if ye believe in Christ, ye do also believe God ; but not forthwith doth he believe in Christ that believeth God ; the Devils they believe God, but they do not believe in Christ. In the second place

Therefore it serves for Exhortation, to exhort us to labour for true faith in Christ. To believe God, that is, to believe the word of God, will not save us, if we believe not on Christ : so that our very life stands upon it, and



and will not this move us to labour for faith in Christ? What greater motive can we have than this? But because as the Philosopher saith, the more arguments or motives I use, the more likely I am to prevail with you; I shall lay down for your present unto you 3 considerations more by way of motive.

1. Consider that God commands us to believe on Christ; 1 John 3. 23. *This is his Commandment, that we believe on the name of his son Jesus Christ.*

2. Consider that true faith in Christ, tis that princely grace that Christ is mightily taken with. Cant. 4. 9. *Thou hast ravished mine heart, thou hast caught it and carried it from me, so that I am least master of it:* The Hebrew is, *לכחתני* thou hast behearted me: Well, how so? Why, with one of thine eyes; to wit, that piercing eye of faith.

3. Consider that faith in Christ is the souls greatest and choicest fence against his worst enemies. 1 John 5. 4.

Eph. 6. 16. *Over and above all taking the shield of faith, wherewith ye shall be able to quench all the fierie darts of the devil.* Wherefore Luther having on the shield of faith,

spake unto the devil in this manner; O Satan, know I care not a rush for all thy threatnings; for there is one who is called Jesus Christ in

whom I believe; he hath fulfilled the law for me; and O Satan, know that he is thine adversary. Faith in Christ is the souls choicest fence against his worst enemies. Oh, how should this move you to labour for true faith in Christ! But happily you may say, how shall we do to get faith in Christ?

I shall only give you one Direction, which is this; Do you diligently attend upon the word of God preach'd; preach'd I say; that is publicly expounded and applied by those who are commissioned and authorized thereunto; that is, the ordinary means by which God is pleased to work faith in us. Rom. 10. 17. *Faith comes by hearing;* That is, ordinarily; but by hearing of whom? Why, of those that are Apostoli-

Luther. Tom. 4. Fol. 55. A. Domine Satan, nihil me movent minæ et terrores tui; est enim unus qui vocatur Jesus Christus in quem credo, is legem abroga vit, &c. estq; ô Satan Satan tuus.

Faith comes not by hearing every speaker, but by attending on such Preachers as are sent. Rom. 10. 15. *αποσταλλω* significat mittere cum potestate et autoritate aliqua. Chamier. Est Lego Legatum mitto. Plus quàm *παραπο* mitto, Cornel. à Lap.

zed,

zed, commissioned and authorized to preach the Gospel, for ver. 14, 15. *How shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?* Except they be Apostolized and Commissioned to preach the Gospel. So that tis clear that faith comes ordinarily by the hearing of the word preach'd. I proceed unto a third use.

Use 3.

Is it so, that to believe the word of God, will not save us, if we believe not in Christ? Then let us put our selves upon the Test and Trial, whether we do truly believe in Christ: Without this trial a man may be cheated, gulled and couzened in the point of faith: it is good therefore to trie before we trust. Besides the more faith is tried, the more faith is strengthened and increased; examination and trial of a good Scholler hurts him not, either in his learning, or in his credit; nay, it advanceth him much in both; his very examination rubbs up his learning, and sends him away with the approbation of others: and thus in the trial of faith, there is an exercise of faith; faith examined and tried, proves a faith strengthened and increased. But how shall we know that our faith which we have is a true saving faith, a true faith in Christ?

Obj.

Ans.

1.

By these following Signs, or Marks.

True faith in Christ, tis a heart purifying faith. Act. 15.9 *Purifying their hearts by faith.* It is peculiar to true faith in Christ, to purifie the heart; other faiths (faith reverend and learned Mr. Bolton) may purge the understanding from ignorance, the tongue from railing, and bitterness, the outward actions from gross and notorious sins: But they all leave the heart at large, to range and rove into a world of idle and earthly thoughts, of prophane and fruitless Imaginations. An uregenerate man will act a thousand sins in the thoughts and imaginations of his heart, without any check or remorse of Conscience; but true faith in Christ, tis a heart-purifying Faith; as a neat hufwife sweeps clean, and suffers never a sluts corner in the Soul; it is ever purging upon corruption. True Faith in the soul, is as Physick in the body, which purgeth out the disease: so Faith purgeth out corruption, which is the disease

cleansed of the soul ; it purgeth out Pride, Self-love, Hypocrisie ; a true believer is like unto a fountain of water, which if dirt or mud fall into it, never leaves till it have wrought it out again and cleans'd it self ; so a believing soul, if that fustill, muddy, dirty, thoughts, vain imaginations come into his heart, he will not let them to lodge there, he will never be quiet until he hath wrought them out and cleansed himself.

2. It is Working faith. That faith that is not a working faith, is a Worthless faith. True faith in Christ, tis no idle faith, it worketh by love. Gal, 5. 6. *Faith which worketh by love.* It works love 1. Towards God. 2. Towards the Godly.

Faith and Love inseparable ; faith works by love, and love lives by faith.

1. Love towards God. Luk. 7. 47. compared with the last verse. Christ saith, *Her faith had saved her, and that her sins were forgiven.* How did this appear ? Why, by her great love to Christ, *For she loved much.* The particle (for) is used as an argument or demonstrative particle in our common speech ; As there is fire, for I see smoke ; this Tree liveth, for it sprouteth ; Tis a sign that by believing, her sins which are many, are forgiven her, *For she loved much.*

But how shall we know that we love God ?

Why, our Saviour Christ tells you ; John 14. 21. *He that hath my Commandments, and keepeth them, he it is that loves me.* And saith Christ ver. 14. *If ye love me, keep my Commandments.* No better way to seal up love unto God, then by being obedient, saith David, Psal. 18. 2. *I will love thee O Lord ;* Hebrew, I will love thee dearly and intirely, *Ex intimis visceribus meis*, from my very heart root, from the very bottom of my bowels, with like intention of affection as a tender-hearted Mother doth her dearest Babe. Well, but how did David seal up his love unto God ? Why, by his obedience, by his constant respect unto all Gods Commandments.

2. Towards the Godly. *For he that loveth him that begat, loveth him also that is begotten.* 1 John 5. 1. Now that thou may'st be able the better to examine thy love to the Godly, take these Markes.

1. If thou do truly love the Godly, thou wilt love all those that

Obj.  
Ans.

ארחמב

that are Godly. Thou wilt with *Bucer* and *Calvin*, love all those in whom thou seest *aliquid Christi*, something of the Lord Jesus Christ : Therefore the Apostle in his Epistles puts down love to all the Saints.

Misericordia  
non quærit de  
meritis sed de  
miseris.

2. Thou wilt in shewing mercy have a special eye to those that are godly. Gal. 6. 10. *Do good to all* ( because mercy looks not at worth, but at misery ; ) *but especially to the household of faith.*

3. Their company will be sweet unto thee. Psal. 119. 63. *I am a companion of all them that fear thee*, saith David. They that fear thee O God ; good and godly men, they are the men whose company and society is sweet to me. The two disciples that went to *Emaus*, knew not that it was Christ was with them, but thought he was some godly man ; and how loth were they to let him depart from them ! ( His company was sweet to them. ) hence they constrained him, saying, *abide with us.*

פנח differt ab  
פנח pulvere,  
qui non est ig-  
ni adustus,  
quum פנח  
sit pulvis in  
quem materia  
usta redigitur.  
Mercer.

3. Mark. True faith in Christ, tis a soul-humbling grace : the greater a mans faith is in him, the more humble he is. *Abraham* was the father of the faithful ; now see how humble *Abraham* was ; Gen. 18. 27. *I am but dust and ashes.* פנח ואפר The one notes the baseness of his Original, the other his deserving to be burnt to ashes, if God should deal in justice with him rather than in mercy.

פנח

*Job* you know, had a strong Faith, for saith *Job*, *Though the Lord kill me, yet I will trust in him.* Now see how humble *Job* was, Job. 42. 6. *I abhor my self.* The word that's rendered *abhor*, signifieth to reject, to disdain, to contemn, to cast off : Oh ! saith *Job*, I reject my self, I disdain my self, I have a very vile and low esteem of my self ; I cast away my life, and look upon it as lost, if thou shouldest take the forfeiture.

4. Mark. True faith in Christ is a life-sanctifying faith ; it is fruitful ; for by true faith in Christ, a Christian is united unto Christ the true vine : Now John. 15. 5. *I am the true vine, ye are the branches ; he that abideth in me, the same bringeth forth much fruit.* A true believer who is ingrafted into

Christ

Christ the true vine. He is not like the barren Fig-Tree, that bare no fruit, but only leaves; but like the *Ægyptian Fig-Tree*, that bears fruit seven times a year; or the *Lemmon-Tree*, that ever and anon sendeth forth new Lemmons, as soon as the former are fallen off: and indeed the fruits of a true believer, which he bears, are not wild grapes, but they are the fruits of righteousness, the fruits of the spirit, such as are mentioned Gal 5. 22. Examine then, if you would know whether your

faith be a true lively faith, examine whether it be fruitfull; if your faith be not fruitfull, tis a dead faith: if you come in the summer time to look on plants, if you find there no fruit or leaves, you say, this plant is dead: Surely though thou mayest find the leaves of profession, if thy faith dont produce good fruit, thy faith is a dead faith; A barren fruitless faith is a dead faith. Jam. 2. 20. Pretences of faith are easie and usuall; men are apt to say they have faith, but O vain man, know, that faith without works is dead; and therefore thou must shew thy faith by thy works, ver. 18. good works (which are the same with the fruits of the spirit, the fruits of righteousness) are an evidence of true faith; It is faith that justifies the man, but they are good works that justifie faith to be right and lively, justifying and saving.

5. Mark. True faith in Christ, 'tis a world contemning Faith; it makes those things that are great and glorious in the worlds account, to be very little and low in the eyes of a believer. An unbeliever is like an ignorant man, who looking upon the stars, deems them to be pretty golden spots, but not to be of that bigness that the Astronomers speak of, even many of them many times bigger then the Earth. So an Unbeliever, he looks upon heavenly things as but small things in comparison of the things of the world, earthly things; But a true Believer he hath another eye, the piercing eye of faith, that can see into the nature of things better; and therefore he looks upon the things of the world with

*Fidei vitam opera testantur  
sicut enim corporis hujus vi-  
tam ex motu suo dignoscimus  
ita & fidei vitam ex operibus  
bonis. Bern. De fide. cap. 28.  
pag. 2148.*

*Fides sola justificat, sed fides  
quæ est sola, non justificat.  
Faith alone doth justifie us,  
but that faith which is alone  
(without good works) doth  
not justifie us.*

with scorn and disdain. Heb. 11. 24, 25. *By faith Moses when he was come to years, ( Gr : when he was grown a great one, and so knew what he did, understood himself sufficiently, ) refused to be called the son of Pharaohs daughter ; and to in all likelihood to succeed in the Kingdom, ( for we read not of any son that Pharaoh had ) Choosing rather to suffer affliction with the Children of God, then to have the momentary fruition of sin.* Those things that are great and glorious in the worlds account, were very little and low in the eye of David ; Psal. 4. 6, 7. Many say, מִי־יִרְאֶנּוּ טוֹב who will make us to see good ? That is, who will help us to a good bargain, to a good living, in a word, to an abundance of these outward things ; *But Lord I say, (saith David, ) and all faithful souls say so with mee, Lord lift up the light of thy countenance upon me ;* or cause us to feel the effects of thy grace at full, even as the Sun shooteth forth his beams at full noon-day. A believing soul is a world contemning soul. Gal. 6. 14. The world is crucified unto me, and I unto the world ; the world is not my house, my habitation, my home ; I look for a better country, for a better city, for a better home. He that is adopted heire to a Crown, to a Kingdom, looks with an eye of scorn and disdain upon every thing below a kingdom, below a crown : believing *Paul* knew he had a crown, a kingdom in reversion, this made him set lightly by the things of this world.

Obj. These were eminent believers ; but what ! do all those that have true faith condemn the world ?

Ans. As there are in Christians different degrees of faith, some have a weak faith, some a stronger faith ; so there are accordingly in true Christians different degrees of the contempt of the world ; some condemn the world more, some believers less : But surely this is a truth, that every one that hath true faith in the Lord Jesus Christ, he doth so far condemn the world, that he looks with an eye of disdain upon the things of this world, in comparison of Christ and Heavenly things. Tis said of *Luther*, that when he had worldly things, much gold given unto him, he said, I protest that God shall not put me off with

This is vox populi, the common cry ; Quis faciet ut videamus bonum ? hoc est quis afficiet nos beneficiis & quidem tantis atq; adeo perspicuis ut cerni publice possimus. Lorinus.



with such poor low things. Surely a believing soul will not be put off with terrene and earthly things, he wont be satisfied with them. A child that is not able to discern the worth of things, is as well, nay, sometimes better pleased with a bable then with a Jewel, So worldly things please unbelieving souls better then heavenly things; they are well content if they may have enough of the World, Pleasures, Profits, Honours; But that soul that hath quick-sighted faith, sees a worthlessness in the things of the world, in comparison of Christ and heavenly things; and therefore wont be put off with the things here below, but looks after an habitation not made with hands, eternal in the heavens. Thus we have ended with this point, I proceed unto a third.

*Whosoever believes on him shall not be ashamed:* This teacheth us what is the object of our faith as it justifies; whence observe,

That the only object of our faith, as it justifies, is Christ.

It is true, that a justifying faith looketh at other things, it Doct.

hath an eye at every truth revealed in the word of God, (believing all things which are written in the Law and the Prophets;) but it doth not justifie us as it is employed this way, it justifies and saves only as it looks at Christ, (who is God the word.) Even as the Israelites, with the same eye wherewith they beheld the brazen serpent, they beheld other things also; but they were cured only by looking upon the brazen serpent. Though Christ be not the only object of a justifying faith, yet Christ is the only object of our faith as it justifieth. Act. 13. 39. *ἐν τούτῳ παρ' ὃ πιστεύοντες δικαιώται*: by him every one that believeth is justified. Gal. 2. 16. *We believed in Jesus Christ, that we might be justified by the faith of Christ.* I intend not to stay here, but proceed unto a fourth point.

*Whosoever believeth on him:* Here we may fitly observe another point, whence tis that faith saveth and justifieth us;

Circumferentia fidei, est verbum Dei, centrum fidei, est verbum Deus.

Christus est adæquatum objectum fidei, quatenus fides justificat: fides enim non aliâ ratione justificat nisi quatenus apprehendit illam justiciam propter quam justificamur: illa autem justitia non est in veritate alicujus axiomatis cui assensum præbemus sed in solo Christo qui factus est nobis peccatum ut nos essemus in ipso justitia. 2Cor. 5. 21. Amesius. Medul. Lib 1. Cap. 27. Pag. 124.

It is not for its own worth, but for Christ on whom it resteth : The Apostle doth not say, he that believeth barely, but he that believeth on him shall not be ashamed : hence observe,

D.

That faith justifieth and saveth not as a work, or for its own worth, but for Christ whom it apprehendeth, and on whom it resteth. The phrase of Scripture, if we well marke it, will teach us thus much ; that it is not for the worthiness of faith that we are justified ; we read *τῇ πίστει* and *διὰ τῆς πίστεως*, but not, *διὰ τὴν πίστιν*, by faith, and through faith we are justified, but we never read, for faith we are justified, as if it were ascribed to the worth of faith : Tis true, that faith is stiled *precious faith* ; 2 Pet. 1. 1. But tis so stiled in respect of the Object ; for faith in it self is not more excellent than other graces. Twas well therefore observed by one, that faith justifies and saves, *non ratione actūs, sed ratione objecti* ; not as an Act, but in respect of its Object : As it was not the People of *Israel's* looking up that cured them, but the fixing their eye upon the brazen serpent ; they were not cured by the sharpness of their sight, for the purblind were as well healed as the sharp sighted ; but by a supernatural vertue at that time given to the object the brazen serpent, as a Type of Christ.

Dr. Featly In his fifth speech before the Assembly at the end of his Dippers dipt. pag 200.

See the reason of the point.

Reason.

Because the least true faith doth justifie and save as well as a strong faith ; it cannot be then that it doth this by its own worth, by its own value ; for how should a weak and a small faith be of equal value to a greater measure of the same, when things of the same kind differ in value according to their quantity ? As there is much odds in worth between a mite and a massy wedge, though both be of the purest gold. Tis clear then, that faith justifieth and saveth, not as a work, or for its own worth ; because if it should do so, then it would follow, that a stronger faith doth more justifie than a weak, whereas a weak faith doth justifie and save as well as a strong faith. Thus we have proved the point ; I come next to improve it.



Is it so, that faith justifies not as a work, or for its worth, but for Christ whom it apprehendeth? We are to know then, that when we say we are justified by faith, it is all one with this; *merito Christi fide apprehenso justificamur*; that is, we are justified by Christ apprehended by faith: all that faith doth herein is as an Instrument to apply Christ, and so convey that vertue from him unto the soul.

Divines usually illustrate this by a familiar similitude of a ring, which hath in it some precious stone of excellent qualitie, suppose a Bloodstone or the like: Such a ring we say is good for such a purpose, of soveraign use in such and such cases, as to stench blood, &c. Now to speak properly, it is not the ring, but the stone in the ring, which doth this; there lieth all the vertue; all that the ring doth, is only to apply the stone to the body or part affected. Thus standeth the case here; faith is the ring, Christ is the precious stone; all that faith doth or can do herein, is to apply Christ, to bring him home with all his merits and benefits to the soul; in the mean time, all the vertue is in Christ, it is he that Healeth, that Justifieth, that Saveth.

Is it so, that faith justifieth and saveth, not as a work, or for its worth, but for Christ whom it apprehendeth? Then here's matter of comfort unto those who are weak in faith. Weakness of faith is that which many of Gods Children do bewail in themselves, and by reason hereof are mightily discouraged. Now let me speak a word or two unto such souls, who are faithfull in weakness, though weak in faith. Indeed, souls, did faith justify and save as a work, or for its own worth, then you might have great reason to be discouraged by reason of the weakness of your faith; but it is not the excellency or great measure of faith that doth make a man righteous before God, but Christ whom faith doth receive and apprehend, which a weak faith can do as well as the strongest. Say not then, My faith is weak and feeble, therefore I doubt of my condition; Is it a true and sincere faith? Be then of good

Use 1.

Ut Annulus magno æstimatur & amatur propter gemmam Adamantem, aut Smaragdum, non propter aurum, sic dicitur fide justificari homines propter gemmam filium Dei. Pomeranus h's similitude, with which George Prince of Anhalt was exceedingly delighted. *Melch. Adam. in vita Georgii Anhalt. pag. 252.*

Use 2.

good comfort, thou art as fully and perfectly righteous before God, as he that hath the strongest faith in the world ; for thou hast Christ, who is righteousness and perfect righteousness to every one that believes. Rom. 10. 4. For Christ is the end

Finis autem dicitur non quia consumitur sed quia perfectum & finitum cibum dicimus qui manducabatur, & finitam tunicam quae terebatur, illud ad consumptionem, hoc ad perfectionem. Beda in Rom. cap. 10.

of the Law for righteousness to every one that believeth. Christ is the perfecting and consummating, not the destroying end of the Law. (*Christus est finis legis perficiens & consummatus non interficiens & consumens :*) therefore tis said, he is the end of the Law for Righteousness, q. d. He is perfect righteousness to every

one that believeth ; even as well to him that believeth with a weak faith, if true, as unto him that believeth with a strong faith : But yet, O soul, know this, that a strong faith is worth the looking after, and the striving for : for the stronger thy faith, the more comfortably thou wilt sail heavenwards. Tis true, weak faith will as surely land the Christian in heaven as strong ; but the weak doubting Christian is not like to have so pleasant a voyage as another with strong faith ; though all in the ship come safe to the shore, yet he that is all the way Sea-sick, hath not so comfortable a voyage, as he that is strong and lustie : and therefore I beseech you labour to grow in faith ; And to this end make use of these means.

A little faith if true will yield us heaven hereafter, but strong faith will yield us our heaven here.

1. Means to increase it, is to be vigilant hearers of Gods Word : for as *faith comes by hearing*, Rom. 10. 17. so likewise tis increased by hearing of the word of God preached : that word which bred faith, feeds faith. The word is like to a kind natural Mother, which giveth suck to the child which she hath brought forth. 1 Pet. 2. 2. *As new born babes desire the sincere milk of the word, that ye may grow thereby.* He had said before, chap. 1. ver. 23. *That we are born anew by the Word of God ;* Here he sheweth another use, namely to make us grow in grace, faith, &c. Earnestly desire the sincere milk of the word, that ye may grow thereby. I dont deny but that the word read may help forward the soul in faith, but yet give me leave to tell you, that as milk is more effectually

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ally taken from the Mothers breast, then when it hath stood a while, and the spirits gone out of it ; so the word preached rather then read, furthereth the souls growth in faith, &c. Oh therefore, if you would increase your faith, become vigilant and constant hearers of the Word of God preached.

2. Means, is earnest and fervent prayer unto God to increase our faith ; this means the Apostles used for the increase of their faith, Luke 17.5. *Lord increase our faith*, adde Προσθετε ἡμῖν  
πίσιν, adde  
nobis fidem.  
Beza. faith to us; and thus did the Father of the Child that was possessed, *Lord I believe, help mine unbelief*, Mark.9.24. This is a most effectual means to increase our faith : according to the saying of *Tertullian*, *Certè fidem sanctis vocibus pascimus* ; surely by our holy prayers we feed and nourish faith.

3. Means, exercise thy faith : we live by faith, and faith lives and increaseth by exercise ; faith by exercising will increase and grow strong ; as you know, that arm that is most in exercise is most strong ; if therefore you will have your weak faith to increase and grow stronger, do you exercise your faith, act your faith upon the promises.

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**F I N I S.**

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